

WATCHMAN'S TEACHING LETTER

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TO THOSE WHOM THE COVENANT BELONGS

A NON-UNIVERSAL CULTURE AWARENESS INSTRUCTIONAL PUBLICATION

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A MONTHLY TEACHING LETTER

This is my one hundred and forty-fourth monthly teaching letter and completes my twelfth year of publication. Since lesson #137, I have been presenting a series entitled *The Greatest Love Story Ever Told* in which I gave the reader a general overview before I started the seven stages of this story, which are as follows: (1) the courtship, (2) the marriage, (3) the honeymoon, (4) the estrangement, (5) the divorce, (6) the reconciliation, and (7) the remarriage. With the last lesson (#143) we were finally able to get to the marriage phase of our story. We left off with the beauty of Yahweh's bride (all twelve tribes of Israel) in the last lesson. With this lesson we'll continue with the marriage.

THE GREATEST LOVE STORY EVER TOLD, Part 8

"THE MARRIAGE" continued:

So with the Biblical narrative, we have brought before us a portrayal of this veritable Cinderella virgin-seedline as she made her appearance at the ancient site of Mt. Sinai. Not just a handful of Israelites, dear reader, but a mighty nation of between 2½ to 3 million people, a number very similar to our colonial population during our war for Independence from England, 1775-1783. At that ancient time, God, by His providence, had raised up a minister who would perform that wedding ceremony. He was no other than Yahweh's servant, Moses, a man who had been forged and molded in the fiery furnace of affliction! And that devout servant of Yahweh, a Holy man of the Almighty, was truly a fit servant to perform that wedding ceremony. In all, Moses would make three trips up Mt. Sinai before the ceremony would be completed. He climbed that mountain at Exodus 19; he climbed that mountain at Exodus 24; and again, he climbed that mountain at Exodus 34, as he sought to fulfill his part in the monumental task of marrying the Almighty Yahweh to His betrothed Cinderella bride, the twelve tribes of Israel.

This wedding ceremony of Yahweh to his betrothed Cinderella bride, the twelve tribes of Israel, would be no short one-half to one hour wedding ceremony typical of

today, nor would it be confined to the inside of a church auditorium. This ceremony would be an open-air wedding, with Mount Sinai as a backdrop. Also, it would be held on a particular date so that neither the bride nor the groom would ever forget its annual anniversary. This is one of those situations, though, where it will be necessary to piece together various bits of evidence to determine just when this great wedding ceremony happened. To accomplish this, I will use Adam Clarke's *Commentary* on the entire chapter of Exodus 19. I should point out, though, Clarke is unaware that this chapter is about Yahweh's marriage to the twelve tribes of Israel, but nevertheless some of his comments are helpful:

Exodus 19:¹ **"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.**

"Verse 1. *In the third month*] This was called *Sivan*, and answers to our *May*. ... *The same day*] There are *three* opinions concerning the meaning of this place, which are supported by respectable arguments. 1. The *same day* means the same day of the third month with that, viz., the 15th, on which the Israelites had left Egypt. 2. The *same day* signifies here a day of the same number with the month to which it is applied, viz., the *third* day of the *third* month. 3. By the *same day*, the *first* day of the month is intended. The Judaeans celebrated the feast of pentecost *fifty* days after the *passover*: from the departure out of Egypt to the coming to Sinai were *forty-five* days; for they came out the *fifteenth* day of the first month, from which day to the *first* of the third month *forty-five* days are numbered. On the 2nd day of this third month Moses went up into the mountain, when *three* days were given to the people to purify themselves; this gives the *fourth* day of the *third* month, or the *forty-ninth* from the departure out of Egypt. On the *next day*, which was the *fiftieth* from the celebration of the passover, the glory of God appeared on the mount; in commemoration of which the Judaeans celebrate the feast of *pentecost*. This is the opinion of St. Augustine and of several moderns, and is defended at large by Houbigant. As the word חֹדֶשׁ *chodesh*, *month*, is put for new moon, which is with the Judaeans the *first* day of the month, this may be considered an additional confirmation of the above opinion."

Author's Critique: Clarke is honest here as he gives the various opinions on vs. 1 that were prevalent during his time. The important thing to notice from this is that opinion #3 is in context with the rest of Scripture. Therefore, if Clarke is correct on opinion #3, Yahweh's marriage to the twelve tribes of Israel occurred on the first Pentecost immediately after leaving Egypt. Back to Clarke:

"*The wilderness of Sinai.*] Mount Sinai is called by the Arabs *Jibel Mousa* or the Mount of Moses, or, by way of eminence, *El Tor*, *THE Mount*. It is one hill, with two peaks or summits; one is called *Horeb*, the other *Sinai*. Horeb was probably its most ancient name, and might designate the whole mountain; but as the Lord had appeared to Moses on this mountain in a *bush* סֵנֶה *seneh*, chap. iii. 2, from this circumstance it might have received the name of *Sinai* or הַר סֵנֶה *har Sinai*, the *mount of the bush* or the mount of *bushes*; for it is possible that it was not in a *single bush*, but in a *thicket of bushes*, that the Angel of God made his appearance. The word *bush* is often used for *woods* or *forests*."

Author's Critique: Not significant concerning the wedding. Note: In a minor few places, I will edit Clarke's comments! Back to Clarke:

"19:³ And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel ...

"Verse 3. *Moses went up unto God*] It is likely that the cloud which had conducted the Israelitish camp had now removed to the top of Sinai; and as this was the symbol of the Divine presence, Moses went up to the place, there to meet the Lord."

Author's Critique: It should be evident that Moses, the one who would conduct the marriage of Yahweh to the twelve tribes of Israel, had a special relationship with Yahweh that allowed him to draw nigh to the Almighty without being destroyed. Maybe he simply took off his shoes to insulate himself from the powerful electrical cloud. Back to Clarke:

"*The Lord called unto him*] This, according to St. Stephen, was the *Angel of the Lord*, Acts vii. 38. And from several scriptures we have seen that the *Lord Jesus* was the person intended; see the notes on Gen. xvi. 7; xviii. 13; Exod. iii. 2."

Author's Critique: Clarke is correct, inasmuch as the Father and the Son are one-and-the-same person, but different manifestations of the same person. Otherwise the Son would be marrying His Father's wife! Back to Clarke:

"19:⁴ Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

"Verse 4. (Clarke's comment skipped as irrelevant.)

Author's Critique: Clarke's comment concerning the "eagle" of this verse overlooks the fact that the eagle was the emblem of Dan! Of course, the "eagle" here refers to Yahweh's power, and not to the tribe of Dan. We have to excuse Clarke, as during his day, Yahweh had not as yet awakened him to the truth of Israel Identity! Back to Clarke:

"*Brought you unto myself.*] In this and the two following verses, we see the design of God in selecting a people for himself. 1. They were *to obey his voice*, ver. 5, to receive a *revelation* from him, and to act according to that revelation, and not according to their reason or fancy, in opposition to his declarations. 2. They were to obey his voice *indeed*, שמעו חשמעו, *shamo'a tishmeu*, *in hearing they should hear*; they should consult his testimonies, *hear* them whenever read or proclaimed; and obey them as soon as heard, affectionately and steadily. 3. They must *keep his covenant* – not only copy in their lives the *ten commandments*, but they must receive and preserve the grand *agreement made* between God and man by *sacrifice*, in reference to the incarnation and death of Christ; for from the foundation of the world the covenant of God ratified by sacrifices referred to this, and now the sacrificial system was to be more fully opened by the giving of the law. 4. They should then be God's peculiar treasure, סגולה *segullah*, his own *patrimony*, a people in whom he should have all right, and over whom he should have exclusive authority above all the people of the earth; for though all the inhabitants of the world were his by his right of creation and providence, yet these should be peculiarly his, as receiving his revelation and entering into his

covenant. 5. They should be a *kingdom of priests*, ver. 6. Their *state* should be a *theocracy*; and as God should be the sole governor, being *king in Jeshurun*, so all his subjects should be *priests*, all *worshippers*, all *sacrificers*, every individual offering up *the victim for himself*. A beautiful representation of the Gospel dispensation, to which the Apostles Peter and John apply it, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10, and xx. 6; under which dispensation every believing soul offers up for himself that Lamb of God which was slain for and which takes away the sin of the world, and through which alone a man can have access to God.”

Author’s Critique: While Clarke has brought out many truths, he is not really correct in all aspects. Most of all, he is deficient inasmuch as he doesn’t comprehend this verse is speaking of Yahweh’s marriage to the twelve tribes of Israel. The phrase “brought you unto myself” is categorically speaking of Yahweh taking the twelve tribes of Israel as His bride! Back to Clarke:

“19:⁶ And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. ...

“Verse 6. *And a holy nation.*] They should be a nation, one people; firmly united among themselves, living under their own laws; and powerful, because united, and acting under the direction and blessing of God. They should be a *holy* nation, saved from their sins, righteous in their conduct, holy in their hearts; every external rite being not only a significant ceremony, but also a means of conveying light and life, grace and peace, to every person who conscientiously used it. Thus they should be both a *kingdom*, having God for their governor; and a *nation*, a multitude of peoples connected together; not a scattered, disordered, and disorganized people, but a *royal* nation, using their own rites, living under their own laws, subject in *religious* matters only to God, and in things *civil*, to every ordinance of man for God’s sake.

“This was the spirit and design of this wonderful institution, which could not receive its perfection but under the Gospel, and has its full accomplishment in every member of the mystical body of Christ.”

Author’s Critique: Again, Clarke was oblivious to the fact that Exodus chapter 19 is speaking of Yahweh’s marriage to the twelve tribes of Israel. When Paul was addressing the Israelite Romans (of the tribe of Zerah-Judah), at Rom. 7:2-4, he stated: **“² For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. ³ So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. ⁴ Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.”**

Author’s Critique: Some may wonder how this passage applies to Israel and her remarriage to Yahweh, her first Husband. Yahweh was indeed Israel’s first Husband, Hos. 2:7! But in the New Testament a metamorphosis had taken place, for Yahweh had been united (married genetically) with Adam-man by the conception and

birth of Yahshua Christ. Then, upon the crucifixion of Yahshua Christ (who was Yahweh in the flesh), the twelve tribes of Israel were released from the Old Testament law of marriage, and she was free to remarry “another” (G-#2087), the Yahweh-man, Yahshua Christ! Back to Clarke:

“19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. ...

“Verse 7. *The elders of the people*] The head of each tribe, and the chief of each family, by whose ministry this gracious purpose of God was speedily communicated to the whole camp.”

Author’s Critique: This shows the role that all elders (parents, grandparents and great-grandparents) should play in all marriages. All prospective bridegrooms should seek approval for marriage from the prospective brides’ parents. As we see, Yahweh made no exception in this for Himself at verse 7! Back to Clarke:

“19:8 And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. ...

“Verse 8. *And all the people answered, &c.*] The people, having such gracious advantages laid before them, most cheerfully consented to take God for their *portion*; as he had graciously promised to take them for his *people*. Thus a covenant was made, the parties being mutually bound to each other.

“*Moses returned the words*] When the people had on their part consented to the covenant, Moses appears to have gone immediately up to the mountain and related to God the success of his mission; for he was now on the mount, as appears from ver. 14.”

Author’s Critique: It is hard to fathom how Clarke didn’t comprehend that “the parties”, in being “mutually bound to each other” did not constitute a marital relationship! Yet we can understand it, as Clarke, being an Israelite, was prophetically blinded to his Identity! Back to Clarke:

“19:9 And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. ...

“Verse 9. *A thick cloud*] This is interpreted by ver. 18: *And Mount Sinai was altogether on a SMOKE — and the SMOKE thereof ascended as the SMOKE of a furnace*; his usual appearance was in the cloudy pillar, which we may suppose was generally *clear and luminous*.

“*That the people may hear*] See the note on chap. xv. 9. This is considered as the fullest evidence their fathers had of the Divine mission of Moses; themselves were permitted to see this awfully glorious sight, and to hear God himself speak out of the thick darkness: for before this, as Rabbi *Maymon* remarks, they might have thought that Moses wrought his miracles by *sorcery* or *enchantment*; but now, hearing the voice of God himself, they could no longer disbelieve nor even doubt.”

Author’s Critique: The first thing that must be asked is: Why should a Rabbi *Maymon*, being a Kenite-Edomite-jew, have any say in this matter? Thrusting the rabbi out on his buttocks, the real object of verse 9 concerns the idea that Yahweh wanted

the twelve tribes of Israel to witness what He said to Moses, and believe what He said forever! Back to Clarke:

“19:¹⁰ And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes. ...

“Verse 10. *Sanctify them*] See the meaning of this term, chap. xiii. 2.: ... Verse 2. *Sanctify unto me all the first-born*] To sanctify, שׂדק *kadash*, signifies to *consecrate, separate, and set apart* a thing or person from all secular purposes to some religious use; and exactly answers to the import of the Greek ἀγιάζω, from *a, privative,* and γη, *the earth,* because every thing offered or consecrated to God was *separated from all earthly uses.* Hence a *holy person* or *saint* is termed ἅγιος, i.e., a person separated from the earth; one who lives a holy life, entirely devoted to the service of God. Thus the persons and animals sanctified to God were employed in the *service of the tabernacle and temple;* and the animals, such as were proper, were offered in sacrifice.

...

“*Let them wash their clothes*] And consequently bathe their bodies; for, ... these always went together. It was necessary that, as they were about to appear in the presence of God, every thing should be clean and pure about them; that they might be admonished by this of the necessity of inward purity, of which the outward washing was the emblem.

“From these institutions the heathen [*Greeks*] appear to have borrowed their precepts relative to *washings* and *purifications* previously to their offering sacrifice to their gods, examples of which abound in the Greek and Latin writers. They washed their hands and clothes, and bathed their bodies in pure water, before they performed any act of religious worship; and in a variety of cases, abstinence from all matrimonial connections was positively required, before a person was permitted to perform any religious rite, or assist at the performance.”

Author’s Critique: From verse 10, Moses was instructed to sanctify the people and have them wash their clothes! It is significant that the people of Israel were to be sanctified, as it meant, that from the time they took their marriage vows to Yahweh, they were consecrated, separated, and set apart for their Husband’s use only! And as for washing their clothes, the bride always dresses in a clean white garment, denoting virginity and purity of race! Back to Clarke:

Clarke didn’t cite verse 11, so we will move on to verse 12:

“19:¹² And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death ...

“Verse 12. *Thou shalt set bounds*] Whether this was a *line* marked out on the ground, beyond which they were not to go, or whether a *fence* was actually made to keep them off, we cannot tell; or whether this fence was made all round the mountain, or only at that part to which one wing of the camp extended, is not evident.

“This verse strictly forbids the people from coming near and touching Mount Sinai, which was burning with FIRE. The words therefore in ver. 15, אל חנשו אל אשה *al tigqeshu el ishshah,* come not at your wives, seem rather to mean, *come not near unto*

the FIRE; especially as the other phrase is not at all probable: but the *fire is*, on this occasion, spoken of so emphatically (see Deut. v. 4, 5, 22-25) that we are naturally led to consider אֵשׁ *ishshah* here as האֵשׁ *ha-esh* transposed, or to say, with Simon in his Lexicon, האֵשׁ *fæm*, idem quod *masc.* אֵשׁ *ignis*. So among other instances, we have אַבְרָהָם and אֲבֵרָהָ a *wing*; אֹר and אֹרֶה *light*; אֲמִץ and אֲמִצָה *strength*; and אָמַר and אֲמָרָה a *speech* – Buxt. See KENNICOTT'S *Remarks*.

“Whosoever toucheth the mount shall be surely put to death] The place was awfully sacred, because the dreadful majesty of God was displayed on it. And this taught them that God is a consuming fire, and that it is a fearful thing to fall into the hands of the living God.”

Author's Critique: As for Clarke's and Kennicott's remarks, I don't believe they got to the heart of the matter. There is more to this story of touching the mountain than meets the eye, and I will explain it further after the next verse! Back to Clarke:

“19:¹³ **There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast(929) or man(376), it shall not live: when the trumpet soundeth long, they shall come up to the mount. ...**

“Verse 13. *There shall not a hand touch it*] בֹּר *bo*, הִיָּם, not the *mountain*, but the *man* who had presumed to touch the mountain. He should be considered altogether as an unclean and accursed thing, not to be touched for fear of conveying defilement; but should be immediately stoned or pierced through with a dart, Heb. xii. 20.”

Author's Critique: It would be ridiculous to believe that Moses would speak to the H#929 “bhemaḥ”, four footed quadruped beasts and tell them: ‘now don't you place your hand on that mountain or you are going to be killed’, as a dumb animal wouldn't have understood what he was saying! Now if it was rather H#929 “bhemaḥ”, as an idiom for a two legged biped beast of the field, it would make more sense! It should also be noticed that “man” at verse 13 is not 120 for Adam-man, but 376, which designates a male of any race. But checking Hebrews 12:20, “man” is not mentioned, only “beast”. The question must be asked: Was “the border of it” or “the set bounds” meant only for the two legged biped beast of the field?

Clarke, in his *Commentary*, skipped over verses 14 and 15. As verse 14 is a repeat, Clarke directs one to return to verse 10, and at verse 10, Clarke directs one to go to Exod. 13:2 which is included above. Verse 15, though, is too important to skip over lightly, so I will include it here with an analysis from Matthew Poole's *Commentary*, vol. 1, page 157.

“19:¹⁵ **And he said unto the people, Be ready against the third day: come not at *your* wives. ...**

Poole: “Abstain from the use of the marriage-bed, partly because your wives may haply have their uncleanness upon them, though unknown to themselves, at least to you, whereby you may be legally defiled; see Lev. xv. 18; and partly that your minds may be abstracted from all sensual delights, and wholly employed about this great and holy work and service. There is a like command at 1 Cor. vii. 5; but both this and that do indifferently concern both ministers and people, and are limited to a certain time,

and therefore are very impertinently alleged for the perpetual celibacy of ministers. See also 1. Sam. xxi. 5.” [“haply” is archaic meaning “by chance”]

Author’s Critique: It is very significant to realize that Exodus chapter 19 is not only Yahweh giving the twelve tribes of Israel His laws to live by, but more importantly it is Yahweh taking the twelve tribes of Israel as His Cinderella bride and giving her His laws for her own benefit! Not only that, but Yahweh wanted as clean and pure a bride physically, as she was clean and pure genetically! Back to Clarke:

“19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. ...

“Verse 16. *Thunders and lightnings, and a thick cloud – and the voice of the trumpet*] The *thunders; lightnings, &c.*, announced the coming, as they proclaimed the majesty of God. Of the thunders and lightnings, and the *deep, dark, dismal, electric cloud*, from which the thunders and lightnings proceeded, we can form a tolerable apprehension; but of the *loud, long-sounding trumpet*, we can scarcely form a conjecture. Such were the appearances and the noise that all the people in the camp trembled, and Moses himself was constrained to say, ‘I exceedingly fear and quake,’ Heb. xii. 21. Probably the sound of the *trumpet* was something similar to that which shall be blown by the angel when he sweareth, by Him that liveth for ever, *There shall be time no longer!*”

Author’s Critique: It was necessary for Yahweh to express Himself with *thunders and lightnings* and the *long and loud voice of the trumpet* in order to impress His Cinderella bride of the all-powerful Husband she was taking in marriage, for He knew that “the fear of Yahweh is the beginning of knowledge”, and He didn’t want a fool for a wife, Prov. 1:7! Back to Clarke:

“19:17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. ...

“Verse 17. *And Moses brought forth the people – to meet with God*] For though they might not touch the mount till they had permission, yet when the trumpet sounded long, it appears they might come up to *the nether part of the mount*, (see ver. 13, and Deut. iv. 11;) and when the trumpet had ceased to sound, they might then go up unto the mountain, as to any other place.

“It was absolutely necessary that God should give the people at large some particular evidence of his *being and power*, that they might be saved from idolatry, to which they were most deplorably prone; and that they might the more readily credit Moses, who was to be the constant mediator between God and them. God, therefore, in his indescribable majesty, descended on the mount; and, by the *thick dark cloud*, the *violent thunders*, the *vivid lightnings*, the *long and loud blasts of the trumpet*, the *smoke* encompassing the whole mountain, and the excessive *earthquake*, proclaimed his *power*, his *glory*, and his *holiness*; so that the people, however unfaithful and disobedient afterwards, never once doubted the Divine interference, or suspected Moses of any cheat or imposture. Indeed, so absolute and unequivocal were the proofs

of supernatural agency, that it was impossible these appearances could be attributed to any cause but the unlimited power of the author of Nature.

“It is worthy of remark that the people were informed *three days* before, ver. 9-11, that such an appearance was to take place; and this answered two excellent purposes: 1. They had time to *sanctify* and prepare themselves for this solemn transaction; and, 2. Those who might be *skeptical* had sufficient opportunity to make use of every precaution to prevent and detect an *imposture*; so this previous warning strongly serves the cause of Divine revelation.

“Their being at first prohibited from touching the mount on the most awful penalties, and secondly, being permitted to see manifestations of the Divine majesty, and hear the words of God, subserved the same great purposes. Their being prohibited in the first instance would naturally whet their curiosity, make them cautious of being deceived, and ultimately impress them with a due sense of God’s justice and their own sinfulness; and their being permitted afterwards to go up to the mount, must have deepened the conviction that all was fair and real, that there could be no imposture in the case, and that though the justice and purity of God forbade them to draw nigh for a time, yet his mercy, which had prescribed the means of purification, had permitted an access to his presence. The directions given from ver. 10 to 15 inclusive show, not only the *holiness* of God, but the *purity* he requires in his worshippers.

“Besides, the whole scope and design of the chapter prove that no soul can possibly approach this holy and terrible Being but through a *mediator*; and this is the use made of this whole transaction by the author of the Epistle to the Hebrews, chap. xii. 18-24.”

Author’s Critique: While Clarke’s remarks are quite excellent on Exod. 19:17, they would have been much better had he known that this passage concerned Yahweh’s marriage to His Cinderella bride, the twelve tribes of Israel. Back to Clarke:

“19:²⁰ And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up. ...

“Verse 20. *The Lord came down]* This was undoubtedly done in a *visible* manner, that the people might witness the awful appearance. We may suppose that every thing was arranged thus: the *glory of the Lord* occupied the *top* of the mountain, and near to this *Moses* was permitted to approach. *Aaron* and the *seventy elders* were permitted to advance *some way up the mountain*, while the *people* were only permitted to come up to its *base*. *Moses*, as the lawgiver, was to receive the statutes and judgments from God’s mouth; *Aaron* and the *elders* were to receive them from *Moses*, and deliver them to the people; and the people were to act according to the direction received. Nothing can be imagined more glorious, terrible, majestic, and impressive, than the whole of this transaction; but it was chiefly calculated to impress *deep reverence, religious fear, and sacred awe*; and he who attempts to worship God uninfluenced by these, has neither a proper sense of the Divine majesty, nor of the sinfulness of sin. It seems in reference to this that the apostle says, *Let us have grace whereby we may serve God acceptably with REVERENCE and GODLY FEAR: for our God is*

a CONSUMING FIRE; Heb. xii. 28, 29. Who then shall dare to approach him in his own name and without a mediator?"

Author's Critique: Again, Clarke's commentary could have had much grater impact had he recognized this as a marriage! Back to Clarke:

"19:22 And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. ..."

"Verse 22. *Let the priests also-sanctify themselves*] That there were *priests* among the Hebrews *before* the consecration of Aaron and his sons, cannot be doubted; though their functions might be in a considerable measure suspended while under persecution in Egypt, yet the persons existed whose right and duty it was to offer sacrifices to God. ... As sacrifices had not been offered for a considerable time, the priests themselves were considered in a state of impurity; and therefore God requires that they also should be purified for the purpose of approaching the mountain, and hearing their Maker promulgate his laws. See the note on chap. xxviii. 1."

Author's Critique: While Israel's priests had many duties, our interest here is the fact that the priests were a part of the wedding party, and like the rest of the bride, they also had to be physically clean and genetically pure!

"Verse 23. *The people cannot come up*] Either because they had been so solemnly forbidden that they would not dare, with the penalty of instant death before their eyes, to transgress the Divine command; or the *bounds* which were set about the mount were such as rendered their passing them physically impossible.

"*And sanctify it.*] וקדשתי *vekiddashto*. Here the word קדש *kadash* is taken in its proper literal sense, signifying the *separating* of a *thing, person or place*, from all profane or common uses, and devoting it to sacred purposes." End of Clarke's comments.

While much more could be said concerning the 19th chapter of Exodus, I believe we now have a much clearer portrayal of Yahweh's marriage ceremony for His virgin Cinderella holy seedline bride, the twelve tribes of Israel!